

6. He who seeth that Prakriti
verily performeth all
actions, and that the **Self** is actionless,
he seeth.—(xiii. 29.)

7. When he perceiveth the diversified
existence of beings
as rooted in One, and proceed from it,
then he reacheth
Brahmai?—(xiii. 30.)

8. The delights that are contact-
born, they are verily
wombs of pain, for they have
beginning and ending, O
Kaunteya ; not in them may rejoice the
wise.—(v. 22.)

II. *Vairagya*—or Disgust for Enjoyments—

SHRI BHAGAVAN said :

9. The contacts of the senses, O son
of Kunti, giving
cold and heat, pleasure and
pain, they come and go,
impermanent; endure them bravely, O
Bharata.—(ii. 14.)

10. The Man whom these torment not,
O chief of men,
balanced in pain and pleasure,
steadfast, he is fitted for
immortality.—(ii. 15.)

III. *Shat-Sampatti*—or the six Mental Attributes—

9. Shama,	(i) Titiksha,
10. Dama,	(e) Shraddha, and
11. Uparati	(/) Samadhana.

(a) *Shama*—or control of thought—

ARJUNA said:

11. What is the mark of him who is
stable of mind,
steadfast in contemplation, O
Keshava ? how doth the
stable-minded talk, how doth he sit,
how walk ?—(ii. 54.)

SHRI BHAGAVAN said:

12. When a man abandoneth, O
Partha! all the desires
- of the heart, and is satisfied in the
Self by the **Self**, then

is he called stable in mind.—(ii. 55.)